their inconsistency is to be found in human nature, the character of which they exhibit, as the unwholesome fuod which the diseased stomach demands points out the nature and craving power of the malady with which it is afflicted.

When a religion waxes old in a country—when the circumstances which at first favoured its formation or introduction have changed—when in an age of reason it is tried and found unreasonable—when in an age of learning it is discovered to be the product of the grossest ignorance—when in an age of levity it is felt to be too stern,—then the infidel spirit takes courage, and with a zeal in which there is a strange mixture of scowling revenge and light-hearted wantonness, of deep-set hatred and laughing levity, it proceeds to level all existing temples and altars, and erects no others in their room. " The popular religions of antiquity," says Neandcr, " answered only for a certain stage of culture. When the nations in the course of their progress had passed beyond this, the necessary consequence was a dissevering of the spirit, from the religious traditions. In the case of the more quiet and equable development of the Oriental mind, so tenacious of the old, the opposition between the mythic jreligion of the people and the secret theosophic doctrines of a priestly caste, who gave direction to the popular conscience, might exist for centuries without change. But among the more excitable nations of the West, intellectual culture, so soon as it attained to a certain degree of independence, must, fall into collision with the mythic religion handed down from the infancy of the people." " As early as the fifth and fourth centuries before Christ, the arbitrary and heartless dialectic of the sophists was directed against the might of holy tradition and morals."-* CVlsus may be taken as the representative of the infidel principle when Christianity was introduced. Possessed of** wit and acuteness, without, earne.st purpose or depth of research, and with a worldly understanding that glances merely at the surface, and delights in hunting up difficulties and contradictions," he opposes superstition, not because of his love for religion, but because of his hatred to all religion ; and lience is found opposing both superstition and the true religion, with only this difference, that while he laughs at the popular mythologies, he gets angry at Christianity.

When Popery was waning in France, in the days of Louis XIV., when the lives of the clergy brought reproacli on religion, and its suporutitionB could not fitand the sifting light of modern science—then infidelity, long lurking, *m* it ever lurks, in the midst of superstition, found vent in those sneers which arc always the appropriate and true expression of scepticism, expressive at once of its wantonness and deep maligntty. In the present day, the superstitions of India, in which theology and cosmogony are so closely intertwined that they must stand or fall together, are being undermined among the higher classes by the advancement of European ndi'iici*. One, look through the telescope dispels all the illusions of the Brahmmieal faith, and blots out of existence as many myriads of

gods as it brings into view myriads of stars reflecting the glory of the one living and true God. The result is a widening scepticism among the Hindoos of the higher castes.

But no nation can be long without a religion. There are times in every man's history when IMS feels that ho needs to be strengthened by faith in a higher power; ami mankind generally will never consent systematically to cut the lust tie that connects them with heaven. The attracting principle *muxt* opurutc; and being a universally active and powerful principle, it insists on a creed and religious worship as its appropriate expression.

Human sagacity cannot predict what building may be raised on the ruins of ancient superstitions, among the half-civilized nations of the East; but it **can**